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SERMON BY THE REV. C. E. GADSDEN, D. D.

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THE OLD PATHS OF THE CHURCH:

A Sermon,

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Jeremiah vi. 16.—"*Thus saith the* LORD, *Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.*"

IT is useful, from time to time, to consider the institutions and usages of our Church, not merely to ascertain, whether, as becomes good members of it, we are indeed conforming to and sufficiently guarding them; but to cherish our attachment to those venerable principles and customs, by looking into the reasons on which they are founded, and their conformity to scriptural principles and precedents; their adaptation to well-known principles of human nature; and the approbation which they have won from the experience of many ages and different states of society, not only from those who have adopted them, but from impartial observers of other denominations. If we "ask for the old paths" of our Church, that is, inquire *what* they are,—if from the testimony of Scripture, serious reflection, and long experience, we become satisfied that in them is "the good way," we should undeviatingly walk therein; and discountenance whatever may lead to a departure from these "old paths, where is the good way."

To examine all the distinctive principles and practices of our Church, or even the more prominent, such as respect the ministry, as consisting of three orders; or doctrine, as *that* of the Trinity, of salvation by faith in our Lord JESUS CHRIST,—of the redemption of all mankind, and not of the elect only;

or worship, that it be by the united voices of minister and people, and not by the voice of the former only, and not in the extempore mode, but by a "form of sound words;"—to enter on the vindication of these views and customs would be to open too wide a field, and would require not a sermon, but a volume.

To one of the distinctive principles of our Church and the usages growing out of it, I would invite your attention at present, because it is a very comprehensive one, and yet liable to be overlooked. There are many sound and sober members of our Church, who, not having reflected on the subject, are not aware of the existence of the principle to which reference is now made; it is this, that a preference is due to stated rather than to extra services of worship and religious instruction;—in other words, our Church aims to accomplish the great ends of the Gospel, which are, or ought to be pursued by every Church, viz. the conversion of unbelievers and the improvement of believers, by arrangements which have been well considered and are settled by the "ecclesiastical authority;" not by such as are formed without deliberation, in haste, at a moment's warning, and by persons not having the proper delegated authority; by arrangements fixed and not changeable, recurring at stated times, and not dependent on the mere temporary convenience or inclination of comparatively few persons. As the purposes of the Church are momentous, it is obvious that the means for effecting them ought to be selected with care, with a reference to the light of holy Scripture, to the experience of enlightened piety, and to the character of the community in which these means are to be used; in short, with due deliberation and by the wisdom of the Church, concentrated in her counsels. The decision of the Church, in preferring to arrangements made for the occasion by unauthorized individuals, those which have been duly considered and approved by her authorities, must commend itself to every candid and reflecting mind. But to be better understood, to make a more distinct impression of the wisdom of the Church, in the principle referred to, we must bring to your

view some illustrations of this principle, and show it acted upon in her usages. Her hours, her methods, her agents, and her places for worship, and instruction, and incitement, are all fixed or settled. She is averse, as the whole spirit of her directions and customs show, to extra times, methods, ministers, and localities, for carrying on her work of conversion and edification. Let us briefly look at these old paths each by itself and in order.

In the first place, the days and hours for public worship and instruction are not occasional, but stated, or of regular recurrence. To such holy purposes the Lord's day is appropriated by apostolic authority, and to the same purposes our Church has set apart the days commemorative of great events in the life of our LORD, and of the illustrious persons, whether human or angelic, whom GOD has used as instruments of good to his Church: fast and festival solemnities, which awaken and quicken pious feeling, and deepen in the mind the impressions of holy truth. In addition to these holy days the Church makes provision for "daily morning and evening" prayer and instruction, in the use of the Liturgy. On all these occasions the doors of the sanctuary are or may be opened. Unbelievers are welcomed. They may come, and see, and hear, and be convinced, and persuaded, and instructed,—brought to the question, "What shall I do to be saved?" and favored with a satisfactory answer to that most important of questions.

The spectacle of the society of Christians walking to the house of GOD, they and their little ones and dependents,—gathered in that sacred house,—now on their knees acknowledging their dependence on GOD; now listening with devout attention to truths which concern the soul, not the perishing body; now raising their voices in strains of gladness, which this poor earth could not inspire; now presenting their children at that font, the emblem of their need of the purification of a Saviour's blood, and a Sanctifier's renovating spirit; now partaking of that bread and cup, which nourish and refresh the soul. I say, the scenes of the sanctuary, if they are such as that holy place should present, humble and devout worship-

pers, separated from the concerns of time, and having their conversation in heaven, are not merely edifying to those engaged in them, but impressively instructive to the mere spectator. "If there come in," says St. Paul, "one that believeth not, he is convinced of all, or rather by all, that he sees and hears, and so falling down on his face, he will worship God, and report that God is in you of a truth." 1 Cor. xiv. 24.

> "Lord, how delightful 't is to see
> A whole assembly worship thee:
> At once they sing, at once they pray,
> They hear of heaven, and" teach "the way."

Now let us suppose a general and devout assembling on these prescribed occasions, and I then put the question, Are *more* occasions for the same pious purposes needed? It will be recollected, the Church allows a part of every day for public services, if the minister chooses. Would it be advisable to hold them oftener than *twice* a day, or to *extend* the time usually allotted to them? An affirmative reply will not be given by those who recollect, that a man is bound to provide for the temporal wants of himself and family; and that there are duties of the second table which are to be done, although those of the first table are not to be left undone; that as public worship is a duty, so are closet and family worship; that if it be right to attend on public instruction, private meditation, catechising little ones and otherwise instructing elder children, and reading of the Scriptures at home, are also right; and that one duty ought not to displace or interfere with the performance of another duty; and, in particular, that by a judicious division of time and attention, harmony in the discharge of all our duties, private and social, religious and moral, may be easily preserved. With such views, and they are believed to be capable of bearing the test of sober reason and scriptural authority, no one will say that a greater portion of time for public worship and instruction is called for than the Church has allotted to those important duties. Have Sunday, fast and festival, daily worship, and instruction, been used faithfully, and the result proved unsatisfactory, while there is good reason to hope that additional

or other hours being set apart for the above-named purposes, would be attended with better fruits? Then by all means let there be a change,—that is to say, provided also it can be shown that Scripture precedents and precepts will not be violated by such a change. But it is surely too soon to change measures which have not been tried; and at least, until they are changed by the proper authority, it becomes her members to conform to them—to introduce no new hours for the public assembling of the Church. They are advised to meet twice every day,—they are not advised to meet three or four times, and impliedly advised not to do so. If, however, in the judgment of the bishop, circumstances are deemed to warrant it, he is authorized* to provide "Forms of prayer or thanksgiving for extraordinary occasions, and transmit them to each clergyman within his diocese, whose duty it shall be to use such forms in his church on such occasions." He "may also compose forms of prayer to be used before legislative and other public bodies." It is under this Canon that a third service for the night of the Lord's day is provided. It will be perceived then, that in the cases in which extra times for public worship are called for, the bishop alone, not the priest or deacon, much less the layman, or body of laymen, is to decide whether they shall be allowed or not.

Let us suppose, however, that the Church had given no order on the subject; that it was simply a question of expediency, whether stated or extra times for religious meetings should be preferred? In favor of the former plan it may be said, that it represents religion as the great business of life to be transacted with system, and perseverance year after year, and by generation after generation.

In the extra plan, religion appears a concern of occasional importance, in which men are to be very active for a whole day, perhaps without intermission, or for several days, and the rest of the year to be utterly negligent or only partially engaged. According to the stated system, there is little danger of

* See Canon 47.

enthusiam on the one hand, or spiritual insensibility on the other, for there is a regular recurring appeal to the affections, which keep them in an equitable state. By the extra plan, and indeed that is its main purpose and constant aim, there is produced an excitement, which of course passes away with the occasion,—which cannot continue at the high unnatural pitch it has been raised to,—which is almost unavoidably succeeded by a depression, discouraging to Christians, and provoking the scorn and ridicule of the ungodly. It is well if, as in the natural body, the fever is not followed by a dangerous debility or moral death itself to the relapsing sinner. But it is decisive in favor of stated times for devotion, that the wisdom of God did from the beginning set apart a fixed day, recurring weekly, for that sacred purpose; and that it was the practice of men, taught by God himself, to pray, not as feeling or circumstances might suggest, but at fixed periods of the day. "Evening, and morning, and at noon," says David, "will I pray." Peter and John and Cornelius prayed at the ninth hour, "being the hour of prayer."

In the second place, the methods or modes of public worship and instruction are fixed or settled by the Church. "The Book of Common Prayer is to be used" before all sermons and lectures, and on all "other occasions of public worship." And as to instruction, the prayers are a medium, and so are the lessons, the commandments, the epistle and gospel, the psalms and hymns, whether read or sung, the exercises in the catechism, and the sermon or lecture. She uses each of these methods, one being better adapted to some, and another to others of her members. Her teachers too are qualified to be more or less useful, some in one, and others in another department of instruction. One may be the best reader, another the best preacher, a third the best catechiser, a fourth the best private monitor, and counsellor, and comforter; for, says the Apostle, "There are diversities of gifts," (I add intellectual and moral,) "but the same Lord;" and "there are differences of administrations," (that is ministrations in the desk, the pulpit, the altar, the catechetical school, the sick

chamber, or the house of mourning,) "but the same LORD;" "and there are diversities of operations," (in style, language, elocution, and sentiment,) but "it is the same GOD, which worketh all in all." To one is "given by the Spirit the word of wisdom, to another the word of knowledge." The methods of instruction being thus various, give scope for the varied talents, natural and acquired, of her ministers, and can be accommodated to the varied characters and conditions of those who are to be ministered unto. Still it is required that *all* these methods should be used, that no one of them shall be used exclusively to the disparagement of the others, and to the disparagement of those ministers who, very useful in carrying on the whole system of instruction, would, in some one department of it, (preaching, for example, not having natural fluency, or a lively imagination, or the quickest sensibility, or from not having cultivated elocution, and the arts of oratory,) bear a disadvantageous comparison with others of their brethren. In the work of teaching all nations, as well as her own children, she does not hold that preaching is the only instrument, or the chief one, and entitled to exclusive or the greater degree of attention. The *only* order upon the subject is that single rubric in the ante-communion service, "Then shall follow the sermon." The sermon in the afternoon and on all occasions, except the morning of Sundays and other holy days, is mere matter of discretion. The clergy are instructed, beside preaching, to catechize the little children and the least informed grown persons,—to examine those applying to be confirmed,—to read portions of holy writ, word for word, in the desk and at the altar,—to celebrate the fasts and festivals, and sacraments, which are so many outward signs of doctrine and duty, not less instructive and inciting than words. No countenance is given by our Church to new methods of instruction and persuasion; nor to the exclusive and immoderate use of any one of the old and approved methods, thereby diminishing the interest and subtracting from the time and attention due to the other methods prescribed by the same lawful authority. Her services (I must be permitted to repeat)

have been matter of prayerful deliberation, and are lawfully established. They are not dependent on individual opinions and feelings, which are of course fluctuating, now preferring one, and then another of the usual means of religious improvement, to which popular humor may at the time give a preference, or is best calculated to recommend the teacher; or perhaps some altogether new measure for awakening and quickening the religious affections, a measure which neither enlightened piety, nor sober reason, nor candid experience can approve. As it is a settled principle among us, that "a form of prayer," prepared by the collective wisdom of the Church, is preferable to a prayer prepared by an individual, it is equally clear that public religious services in general,—not merely for prayer, but for teaching also,—arranged by the wisdom and piety of the councils of the Church, made known to all whom they concern, and required to be carried into effect by her ministers, are to be preferred to services arranged in every respect with less deliberation, by one or a few individuals, without consulting the views of the great majority who are parties in those services. If in "the multitude of counsellors there is safety;" and if it be a most important matter to select scriptural good, and the best means for advancing religion, you can have no hesitation in deciding this question, as the Church has decided it, viz. that prescribed are preferable to occasional and extra services of worship and exhortation. I will only add, that in the Hebrew temple the services by the divine wisdom itself were previously arranged and fixed, and that the early Christian Churches had their liturgies and homilies.

In the third place, our Church has given instructions with respect to the individuals who are to preside over and conduct religious meetings. Each diocese has its own bishop. Each congregation has its own pastor. No minister can officiate in the church of another without his consent. The minister officiating for another is nothing more than his substitute, if I may so speak, his mouth-piece, the pastor and not the occasional preacher being responsible for the instructions given, and the manner in which they are given. There are some

advantages, but the disadvantages more than counterbalance them, attending on the itinerant plan, according to which the flock has the services of the minister only for a short time. There may be advantages, particularly where there is no bishop, in the rather novel office, with the newly applied name of an evangelist, who it is understood visits settled pastors and congregations for correction, for instruction, for stirring up; but our Church favors neither the itinerant nor the evangelist, (so called.) It is her long settled conviction, and her practice from the beginning, to have a regularly settled ministry; the only exception being in the case of missionaries to those people not yet organized into a congregation, and it being understood that they shall be so organized and have their own proper minister as soon as possible. Extra preachers have no countenance in the principles, usages, or opinions of the most enlightened ministers of our Church. And here again, I ask you to ponder her wisdom in this particular also. If a settled ministry makes fewer converts, it makes such as are steady, and cannot easily be moved away from the hope of the Gospel; and it watches over, restrains the wanderings, and encourages the improvement of those who are in the fold. Occasional ministrations produce an excited state of mind, which soon passes away, or sinks below a proper level. They create an appetite for excitement, which, in seeking gratification, too often neglects every-day duties, disparages the prayers and sacraments, and the sober sound instruction of the offices of the Church and of one's own pastor, (it may be deficient in eloquence, or if eloquent, wanting of course the charm of novelty, and perhaps also of singularity,) and hurries its subject from one stirring scene to another,—from preacher to preacher,—never inquiring, whether he be duly authorized to officiate in sacred things, sound in the faith, and employing only such means of moving the affections as are admissible and salutary; and careful only to be made to feel deeply, no matter by what instruments, and whether to a good or to any purpose; to have mere animal feeling, which agitates the frame, moves the passions, but does not mend the heart,—is not the godly

sorrow which "worketh repentance unto salvation, not to be repented of." If you concur in these views, let me exhort you to adhere to them in the spirit, and not merely in the letter; to discountenance, as the Church would have all her good members, those ministrations which are occasional and irregular; to seek spiritual nourishment for yourselves and your families from your own shepherds,—"To go thy way forth (as the wise man expresses it) by the footsteps of the flock, and feed thy kids beside the shepherds' tents." Canticles i. 8. The ministers of religion, both under the law and the Gospel, were settled or stationary, each having his own proper charge. The Hebrew priests all remained at Jerusalem, and to them the people came to be guided in prayer and to obtain instruction. The first ministers of our LORD, the twelve apostles, were missionaries; but so soon as the number of the converted afforded an opportunity, they were arranged into dioceses and congregations, each having its own bishop and pastor. Titus was the resident bishop at Crete, Timothy at Ephesus, Epaphroditus at Philippi,—the angels, that is the messengers or bishops of the seven Asiatic Churches, each one at his own post. Let each minister labor in his allotted sphere with more and more zeal, spending and being spent in the service of the LORD and his Church, under the limits and directions prescribed for him, and to which he is pledged to conform. Let him beware lest, perhaps unintentionally or with the best intentions, he fall into the error of those to whom St. Paul refers, who boast in another man's line of things made ready "to their hands, who build upon another man's foundation."

In the last place: As to extra *places* for public worship and instruction, our Church is also unfavorable. Field preaching, conventicle preaching, the public ministrations of religion in unusual places, appropriated indiscriminately to secular and pious uses, to business, amusement, or prayer, have no countenance in the formularies or the spirit of her institutions. On this point we gather her views, not by inference, but from her unequivocal language. "Devout and holy men," she remarks

in the office for the consecration of a church, "as well under the law as under the Gospel, moved either by the express command of God, or by the secret inspiration of his blessed Spirit, and acting agreeably to their own reason and sense of the moral decency of things, have erected houses for the public worship of God, and separated them from all unhallowed, worldly, and common uses, in order to fill men's minds with greater reverence for his glorious Majesty, and affect their hearts with more devotion and humility in his service." Is Scripture authority appealed to? We are willing to abide by its decision,—to test all the principles and usages of our Church by this standard. Was not the altar, near which the patriarch worshipped, and received lessons from heaven, a consecrated place? The tabernacle and the temple of the Jew,—the Church of the Christian, (so soon as his persecutors allowed him to leave the upper chamber, the dens, and caves,) were not these consecrated places? Even in his private devotions, Daniel had the windows of his chamber opened toward Jerusalem, the seat of the holy temple.

In all these regulations, which we have now reviewed and briefly vindicated, our Church has one great object in view, to plant and to nourish a scriptural piety. Man, unfortunately, loves extremes. He will either have no religion, or he will be extravagant, allowing imagination and passion to triumph over reason, and to set aside the lessons of divine wisdom. "I bear them record," says St. Paul of certain persons, "that they have a zeal for God, but not according to knowledge." It is this unenlightened zeal, the parent of many errors in faith and disorders in practice, which our Church carefully guards against, and successfully (if her views be adhered to in spirit and not merely in form) by those regulations of which we have been speaking. There are no checks on enthusiasm more effectual than stated seasons, prescribed services, settled ministers, and consecrated places for public prayer and religious instruction. On the contrary, extra hours, offices, preachers, and places, are the great means by which enthusiasm is awakened, and enlivened, and propagated. True, we ought to fear formality;

but may we not avoid both the Scylla and Charybdis, and keep in the old path, where is the good way? Surely we can, and it is my solemn conviction, that our success, under GOD's blessing, depends upon adhering to the Church of our fathers "as she is;" and carefully guarding, by our influence and above all by our example, her venerable usages and principles. But, my brethren, there is another method of propagating our holy religion, of bringing our fellow-men into the fold of CHRIST, (a purpose to which no Christian can be indifferent,) and of edifying our fellow Christians; of encouraging and assisting them to "grow in grace and in the knowledge of our Lord JESUS CHRIST," as well as of comforting and cheering their spirits, depressed by the various ills to which mortal flesh is heir; and in particular by the spectacle of abounding, and perhaps, increasing wickedness around them,—that method of doing good to the souls of all, (sinners and saints,) is to study, to strive, to pray, that each and every one of you may be an example of Christian consistency and excellence. This is a weapon to break down the strongholds of Satan, and to build up our most holy faith, which is in the power of us all,—of the young and the old, of both sexes, and "of all sorts and conditions of men." In *this* ministry, the layman and laywoman are permitted to officiate. Each individual can act effectually, although he may not have the assistance of any other, although he or she may stand alone; and they can, in this way, warn, persuade, and edify, not once a week or twice a day only,—not merely in this or that holy temple, but at all hours and in all places.

Christianity has no preachers (be they laymen or clergymen) so successful as those who "adorn the doctrine of GOD their Saviour, by denying ungodliness and worldly lusts, and living soberly, righteously, and godly;" making it evident, beyond dispute, that their affections are not set on things below, but that they have their conversation in heaven, and are looking for the glorious appearing of their great GOD and Saviour JESUS CHRIST. The eloquence of the lips is transient in its effects, limited in its operation, and may be suspected;

but the eloquence of the life speaks to the whole community, makes a lasting impression, and extorts respect from the unbelievers and the ungodly. What a harvest for the cause of pure and undefiled religion (dear to us all) should we reap, if every man, woman, and child, who call themselves Christians, spent their strength in cultivating the virtues of the Gospel,—if they let their light so shine, that an unbelieving world would be constrained to say, see how these Christians fear GOD,—see how they love one another,—see how they keep the body in temperance, soberness, and chastity. Would they not almost unavoidably add, "Let me die the death of the righteous, and let my last end be like his." "Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity, so shalt thou, through CHRIST, (of the acceptance of whom by thee these are the evidences,) save thyself and them that see thee." Here is scope,—wide scope for change. Here let old things pass away, and all things become new. All of us may be wiser, better, happier, and more diligent in searching for and walking in the "old paths." But the paths need not be changed. The regulations of our excellent Church need not be changed,—at least not until we have made a full and fair experiment, and found them deficient or otherwise faulty. "And now to GOD the Father," &c.

WE call the attention of our friends and fellow Churchmen to the following, as we conceive a due observance of its principles of the *highest* consideration.—ED.

IMPORTANCE OF CULTIVATING SACRED MUSIC, AND PRACTISING IT IN THE HOUSE OF GOD.

No one who is at all familiar with the Scriptures, can doubt that the celebration of GOD'S praise has always made part of public worship. The design of sacred music of course is nothing less than to awaken devotional feelings in the heart, while it serves as an expression of those feelings as they are directed to the heart-searching GOD. Most persons are

capable of being wrought upon, and many in a high degree, by this peculiar exercise of the human voice; and though there may be a glow of animal feeling produced by it without any thing like genuine devotion, yet in a mind piously disposed, it cannot be doubted that it is eminently fitted to awaken and cherish a devotional spirit. The effect must, of course, be measured, in some degree, by the original capability of the mind to receive impressions from this source; but there are few minds so constituted that the impressions made by devotional sentiments will not be heightened by their being appropriately expressed in music. If such be the design of this part of public worship, then it follows not only that it is of great importance that sacred music should be cultivated, but that that is the best style of music which is best adapted to cherish true devotion. That it should be conducted with propriety and with taste, certainly does not admit of question; because, otherwise, instead of being a help to devotion by falling in with an original current of feeling in the human breast, it becomes a hinderance to it by giving a shock to some of our finest sensibilities. There are indeed a few minds constituted in such a manner as to be in a good degree proof against the most exquisite melody on the one hand, and the most grating discord on the other; but in the great majority of instances, the devotions of the Christian will in the one case be greatly embarrassed, in the other, greatly assisted.

But while this part of public devotion ought to be performed with correct taste, and if you please, with a measure of elegance, it ought to be in a style of Christian simplicity. If the minister who should lead in the public prayers should assume the manner of an actor, and should seem to be praying merely to gratify the taste or amuse the fancy of a portion of his hearers, every one would regard it not only as unpardonable trifling, but downright impiety. And what better is to be said of that style of singing God's praise, which causes his praise to be forgotten, and the singing only to be thought of? God forbid that the Church should ever borrow any thing from the stage,—no, not even the parade and fascination of its music!

We repeat, let every thing be done here in perfect simplicity! It matters little whether the devotions of Christians be hindered by awkward and discordant sounds, on the one hand, or by strains which only become the theatre, on the other: in the latter case, as truly as in the former, the decorum of Christian worship is violated.

If the preceding remarks are correct, it surely is the duty of every religious congregation to cultivate sacred music to such an extent as to secure in the best manner the design it is intended to answer as a part of divine worship; and if it is the duty of every congregation to do this, it is the duty of every individual who is endowed with the power of music to cultivate this gift, as God gives him opportunity. And we go further and say, that it is the duty of all who are able, to aid, from time to time, in this part of public religious service. It was for this purpose, of celebrating his praise, that God gave them this noble faculty; and if they never use it in this way, are they not chargeable with burying at least one talent in the earth? This is a duty which every individual who is thus gifted, owes to himself, his fellow-worshippers, and his God. He owes it to himself, as it is not only an expression of devotional feeling, but a powerful means of exciting and cherishing it. He owes it to his fellow-worshippers, as he thereby contributes to make melody in their hearts, and to deepen the current of their devotion. He owes it to God, as a reasonable expression of his homage for every good gift; and as one principal means which God himself has ordained for acknowledging his goodness and celebrating his praise.

I cannot forbear to remark in this connexion, that the course to which I have here adverted, would be an important security against the decline of sacred music in any congregation, as well as the most efficient means of effecting a revival of it where it has already declined. Let not this be a thing to be monopolized by persons of any age; but let all who have the ability regard it a privilege to render their aid. Even the tremulous voice of old age, if it does not destroy the harmony, will increase the solemnity and dignity, of this part of religious

worship. Can you conceive of a spectacle at once more delightful and more sublime, than a great congregation all engaged, so far as they are able, in celebrating God's praise; in which the old, and the middle aged, and the youth, and even the little child—we had almost said the lisping infant, are mingling their voices in a common expression of thanksgiving to God and the Lamb? Let each one feel his personal obligation on this subject and act accordingly, and this blessed, thrice blessed result would be realized.

SONG OF THE REDEEMED.

Awake, and sing the song
Of Moses and the Lamb!
Wake every heart, and every tongue,
To praise the Saviour's name!

Sing of his dying love,
Sing of his rising power:
Sing how He intercedes above,
For us whose sins He bore.

Ye pilgrims on the road
To Zion's city, sing!
Rejoice ye in the Lamb of God,
In Christ the eternal King!

Soon shall we hear Him say,
"Ye blessed children, come!"
Soon will He call us hence away,
To our eternal home.

There shall our raptured tongue
His endless praise proclaim;
And sweeter voices tune the song
Of Moses and the Lamb!

Christian Psalmist.